

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIT,"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW.—Editor.
THE PREACHER.
ORIGINAL SERMON.

TEXT.—*Now then we are ambassadors for Christ; as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.*—2d Corinthians, v. 20.

A capital source of error in our reasoning on religious subjects, is the opinion which we have previously adopted of the original state, and the subsequent depravity of man. The statement made by Moses, stripped of all theological glosses, and allowing for a mixture of fable, appears natural. When God made man, whether it were six thousand, or an hundred thousand years ago, it is natural to suppose that he placed him in an eligible situation. It is also natural to suppose that God laid him under the restraints of virtue, and sanctioned these restraints with the promise of life and the fear of death. And considering the propensity of the human mind to break through useful restraints, it is further natural to suppose that the first pair might violate a useful rule given by the Creator.

The disobedience of the first pair hath been thought by some, to have affected all their descendants. It hath been maintained with a warmth of temper, rather inconsistent with the christian, that in consequence of the first transgression of man, all his posterity, otherwise innocent, are involved in guilt and ruin. It hath been a theory, advocated with more confidence than a speculative opinion would warrant, that all the descendants of Adam, in consequence of his act, which, as they had no existence, they could not have foreseen or prevented, are debased in mind, totally depraved in heart, "alienated from the life of God, by nature children of wrath, and heirs of hell."

On the other hand, it hath been secretly believed by some, that the present state of man, in consequence of the conduct of a remote ancestor, is not so desperate. It is profanely whispered that in a choice of evils, infinite wisdom would have prevented the greater, and that it would have been a less evil, and indicative of more benevolence, not to have created, than to have created with a certain knowledge, or determination, that the being created would be, or should be, miserable. It is therefore said, that a strong presumption arises, that the present state of man resembles the original; that man was originally formed in full maturity, but without experience and information; neither holy nor a sinner, but simply innocent; that, being endowed with capacity, and placed in favorable circumstances, he was to acquire wisdom by experience and observation as men do now; that he was furnished with reason to regulate his actions, and with passions to put him in motion; that these passions being lively and vigorous, while reason was slow and deliberative, often, under the influence of temptation, prompted him to disobedience, the consequence of which is partial suffering.—This, it is said, was the original, and continues to be the present state of man.—This statement, they say, corresponds to the present appearances of nature, is not contradictory to the account given by Moses, nor inconsistent with our pure conceptions of God. In comparing the conduct of man and woman in Paradise with the most simple of their descendants, they can scarcely discern a difference. And they further contend that they have not sufficient evidence to induce the belief that any alterations, except those which may be accounted for upon the principles of civilization, have ever been made in the human mind. And far less have they to believe, that the wise and benevolent Creator of all things, after pronouncing his works, upon a review, very good, should, because one weak mortal transgressed his law, cause changes to take place which would mar the beauty of his creation.—Man, compared with the infinity of the works of God, is but "the drop of the bucket, or the small dust of the balance." To suppose, therefore, it is said, God caused the world to abound with evils, which before, he had made a garden of delights, and subjected animals, as well as the human race, to pains and sufferings, because the first pair disobeyed, is to suppose man to resemble some vindictive monarch, who, because a fly offended him, would wreak his vengeance on his innocent subjects, and involve his whole kingdom in guilt and endless ruin.

But without entering into a contest of this nature, or advocating one side or the other, it is certain, that, whatever might have been the original state of man, or whatever depravity may have been transmitted down to his posterity, all men who are capable of virtue and vice, "have sinned, and come short of that perfection which the law of God requires."

The general state of mankind is not unlike that of subjects, who, conscious of having violated the just laws of their rightful sovereign, are doubtful whether he will receive them to favor upon their return to obedience, or removed at a great distance from the seat of Government, and unacquainted with the reasons of State, through prejudice, founded on ignorance, feel no

affection for his character, oppose his administration, and violate his laws.

Ambassadors, wise and politic, sent by such a sovereign to such subjects, would, doubtless remove their doubts by shewing them by arguments and facts, not to be controverted, that he was propitious, and desirous, upon their return to duty, to pardon the past, and to receive them to favor. These ambassadors would further, to remove the prejudice which the subjects might have imbibed, enlighten their minds, acquaint them with the real character of their sovereign, and show them the equity of his government, the utility of his laws, and the mildness of his administration.—At the same time, these ambassadors, might, with propriety and efficacy, touch on the guilt of their opposition; the sad consequences of persisting in it, and the happiness which would accrue to them upon their return to obedience. The ambassadors, sent by the potentates of this world may, indeed, execute their commission with more address than many of the ministers of Christ. But those ambassadors of Christ who would persuade men to be rationally reconciled unto God, to love his character, to obey cordially his laws, and to rejoice in the administration of his government, must surely adopt measures similar to those above stated.

Have mankind any doubts of the real benevolence of God? Let them look to the earth which is full of his riches, and to the great and to the wide sea wherein are things creeping innumerable. Are they doubtful of his mercy to pardon sinners upon their repentance? Let them attend to the most unequivocal declarations of his word. "If thou Lord shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."

Are you fearful that he is unwilling to love you? Hear an express declaration made by his Son. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." From these express declarations, made by those whom God qualified to instruct mankind, analogous to the tenor of his works, which the propitiousness of God and his desire to receive sinners, upon their repentance, to his love and kindness, is obvious even to demonstration.

But, perhaps, you are dissatisfied with the character of God, or with that character which you have formed in your imagination and applied to God. Perhaps you think that his ways are unequal; that he, like an "austere man, reapeath where he hath not sown, and gathereth where he hath not strewed." Or, perhaps, you look upon him as arbitrary in his proceedings, ordaining that wickedness which he punishes, making miserable with no other view but to show his power, and pursuing his glory at the expense of his creatures. And therefore, though he is willing to receive you to favour, you choose not to serve such a prince, or to be reconciled to him. If you have this objection we will endeavour to obviate it, and to show that you are prejudiced, that you have formed wrong ideas of his character. That God is wise, powerful, and righteous, that he is "good to all, and that his tender mercies are over all his works," is demonstrable from the light of nature. Are not the heavens indicative of his power, wisdom and goodness? Is not the earth full of his riches? Do not the creatures of his hand declare his goodness and all their enjoyments speak his praise? Do we not observe, through the whole scale of animal life, that every creature is supplied with faculties capable of conveying to it all that happiness of which its nature is susceptible? In man do not his perfections shine with a distinguished lustre? In the faculties of the mind, in the organs of the body, in the exquisite powers of the senses, in the objects provided for the gratification of these powers, in the delights of memory, the amusements of fancy, and the directing power of reason, are not the effects of Divine wisdom, power and goodness, visible even to our senses! If then these attributes of Deity are clearly displayed in his works, how can you look upon him as an austere master, morose and capricious; or as a cruel and arbitrary Sovereign?—What motive can he possibly have to induce him to turn aside from the path of perfect rectitude? Being eternally and independently happy, he cannot be induced to depart from rectitude by those motives which influence the conduct of men, profit, honour, and pleasure. His felicity, or infelicity, not depending upon the goodness or wickedness of any of his creatures, he cannot be a respecter of persons; and therefore will not make miserable or happy without sufficient reason. Having infinite wisdom he cannot be deceived, but must always know what is fittest and best; and, this wisdom being supported by almighty power, and animated by supreme goodness will enable and induce him ever to do that which is the best and most suitable to be done. And being the Maker and the Possessor of the universe, he cannot be tempted with evil; and having no separate or opposite interests, he cannot tempt any man. Banish, therefore, those prejudices which naturally rise in your minds, or those which rise in consequence of false representations of the Divine character. For you may be assured, that, as

a being of such perfections as we see God to have from the light of nature, could have no inducement in forming the universe, but to communicate happiness, so he can have no other motive, but its welfare, in all his conduct respecting his creatures. If any should delineate the character of God from Scripture different from what it is delineated from his works, believe them not. You may be sure that they are ignorant of the true sense of the Scripture, for God never could give a representation of himself in revelation contradictory to that which he hath given in his works. Scripture is so far from disagreeing with the light of nature in delineating the character of God, that it paints his perfections in more glowing colours, and adds new graces. Take, for example, the character which God gives of himself. Upon the request of Moses he passed by and proclaimed his name, "The Lord, the Lord God merciful and gracious, long suffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation." We are not to understand by this latter clause that God actually punishes the children in a course of law, for the crimes of their fathers. It is expressly declared in the law of Moses that "the children shall not be put to death for the fathers, or the fathers for the children, but every one shall be punished, in the course of law, for his own iniquity." The meaning, therefore, is, that either the children of those who hate God, if they also hate him, shall be punished for their crimes as their fathers were, or that the children are involved in the consequences of their father's crimes, as the children of those who leave them an inheritance under embarrassments by reason of imprudent conduct, are sufferers by the folly and extravagance of their parents; or as children suffer by the treason of their fathers, whose goods in consequence of their treason, are confiscated. These misfortunes are unavoidable in the nature of things. For if my father be guilty of high treason, and in consequence of it has his estate confiscated, I, who am free from the crime, and am not punished in a course of law, am, nevertheless, a sufferer in the course of nature. I am deprived of that inheritance which would have descended to me, had not my father forfeited it by his crime. If, therefore, the iniquity of the fathers be visited upon the children in this sense, the character of God is not tarnished. In civil government it is necessary; in the nature of things it is unavoidable. The mercy and compassion, the long-suffering, the clemency and veracity which are contained in the character which God gives of himself, are attributes which we ever contemplate with an interesting pleasure.

We cannot but adore and love that clemency which pardons our faults; that goodness which supplies our wants; that compassion which pities our frailties, and that truth which performs its promises. These are amiable qualities and will attract your love and admiration. Even that attribute, justice, included in these words, "And that will by no means clear the guilty," which, by being separated from the other attributes of God, and by wrong representations, has seemed odious, will, as it acts in concert, appear lovely. This attribute of Deity has often been magnified almost to the exclusion of all other attributes and represented as acting by a blind, arbitrary, capricious, and revengeful impulse. But you are not to set up one attribute of God to the exclusion of the rest. You are to consider them as acting in concert. His power never degenerates to tyranny, his wisdom to craft, his mercy to weakness, nor his justice to severity. These attributes forever act in the most perfect order and harmony, and forms a most grand, pure, glorious, and amiable character. That this is the character of God we have the convincing testimony of nature and Scripture. The testimony of two witnesses is true. To their evidence you will therefore yield. And viewing justice acting in concert, guided by wisdom and tempered by clemency, it will appear a lovely trait, an amiable feature. Without it God would not be qualified to govern the universe. So necessary is distributive justice in society, that without it, civil government would be defective. Crimes of the deepest dye, crimes which tended to subvert all order, and to render insecure life and property, would go unpunished. We are all interested in detecting theft, robbery, and murder, and in bringing the perpetrators of these crimes to condign punishment. And why? Is it because we cherish malice and revenge in our hearts? Is it because we delight in the miseries of our fellow men? No. But it is because these crimes render life and property insecure, and tend to the subversion of civil government. The general good, therefore, requires that the perpetrators of such crimes should be destroyed. And the magistrate who condemns, and the officer who executes, are not supposed to act from private resentment or selfish motives, but with a view to the public safety. The benevolent heart, in contemplating the misery of the criminals, will indeed feel, but at the same time will rejoice that the common happiness is secured.

Wickedness in its own nature tends as much to the destruction of the universe as theft, robberies and murders do to the annihilation of civil community: because it is a transgression of those eternal rules on which universal happiness depends.

The good of the universe therefore, and not resentment, private gratifications, or a desire to make a display of this attribute; the good of all his creatures induces God not to clear the guilty. "If thou sinnest, what dost thou against God? Or if thy transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou him? Or what receivest he of thine hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the Son of man." As, therefore, the Deity is not benefited by our virtues, nor injured by our vices; and as righteousness promotes the good, and wickedness saps, in its own nature, the foundations of the system, he can have no motive in punishing the wicked but the general good. Consequently, the justice of God, as it is only displayed for the common happiness, is a lovely trait of the Divine character. That prince who only acts for the good of his subjects is justly loved, honoured and adored.

Consider further the original intention of punishments. "The end of punishment is either to reform the criminal, to make restitution to the injured, or to deter others from the perpetrating of crimes." To punish a man merely because he has committed crime, without any regard to some one of these ends, is cruelty. When all these ends can be answered without punishment, mercy, in well regulated governments, is extended. And thus it is in the Divine government. The Sovereign of the universe, having invented a method by which he can answer all these ends, all the purposes of his government, without punishing man, extends mercy to the guilty, freely offers a pardon to all upon their return to allegiance, and hath sent forth ambassadors with the offers of pardon, and to entreat them to be reconciled. A demonstrative proof that he delighteth not in punishing his creatures, but is desirous of their felicity. If any refuse the offers and continue in their rebellion, as long as they thus act they must be miserable, not because the Deity delights in their misery, but because infinite clemency, consistent with the good of the universe, cannot pardon their crimes.

Viewing then God as a being of infinite wisdom and power, of spotless purity and impartial justice, of supreme goodness and mercy; beholding all these attributes acting in the most perfect order and harmony; considering him as seated upon his throne having the universal good for his governing principle, can we fail of desiring to be reconciled to him? Will it not be the height of our ambition to be the obedient subjects of such a glorious king? Shall we not rejoice that the Lord reigneth? And, were the government of the universe now vacant, should we not give our suffrages for such a character to be our king? Why then, since he is at the head of the universe, do we not throw down the weapons of our rebellion, and become faithful subjects? Why do we not accept his gracious pardon, and return to our duty? As the desire of reason is gratified in the Governor of the universe, suffer me, in Christ's stead to beseech you to be reconciled to the character of God.

I do not entreat you to be reconciled to a being, who imposes upon you with the appearance of liberty, when by eternal, unalterable decrees, he has made every action of your lives indispensably necessary; nor to a being who rewards or punishes you for actions, when he places such motives before you, as of necessity determines you to will those actions. I entreat you to be reconciled, not to a being who, like the proud conquerors of the earth, makes mankind his enemies, that he may have an opportunity in destroying some and saving others, to display punitive justice and arbitrary mercy: not to a being, who, like a vain-glorious pilot, raises a storm by which the lives of all are endangered, and in which many are really lost, in order to exhibit his skill in steering the vessel: not to a being, who, like the Roman tyrants, brings his creatures, as they did the gladiators, on the stage, to sport with their lives, and exult in their miseries—but, to a being who is righteous in all his ways, and holy in all his works; who is merciful and gracious, slow to anger, and plentiful in mercy; who brought his creatures into existence, "not that he might receive, but that he might give and impart, that he might pour forth himself, and communicate to them some emanations of his felicity;" who knoweth our frame, and remembereth that we are dust; and who has greater love, tenderness and compassion for his offspring, than a tender mother has for her sucking child, the son of her womb.

Contemplate for a moment the character of this being. Behold its beauty, its brilliancy, and its grandeur. Do not, like the uncultivated savage, only behold God in the storm, the whirlwind, the earthquake, the pestilence, the sword, and the famine. Behold him also in the calm, in the sunshine, in the gentle breeze, in the fertilizing shower, in the productions of the earth, in the improvements of society, and in all the enjoyments of the mind.

Consider him as the Creator of the universe, the Author of all being, and the dispenser of all the happiness which is enjoyed. Contemplate him as ever bringing light out of darkness, order out of confusion, and good out of evil; ever promoting the good of his creation, and exerting to this purpose, the whole might of omnipotence, and the whole counsel of unerring wisdom. O Lord, shew us thy glory. Make all thy goodness to pass before us; that filled with veneration at thy greatness and majesty, and touched with love and gratitude in beholding thy benevolence and mercy, we may cease to offend, bow down and worship, and return to thy favour, friendship and protection. AMEN.

[From the Religious Inquirer.]

SPIRIT OF THE PILGRIMS.

CONTINUED.

Of these things put them in remembrance. August 20, 1635. "At the General Court, Mr. Williams, of Salem, was summoned and did appear. It was laid to his charge, that, being under question before the magistracy and churches for divers dangerous opinions, viz. 1st, That the Magistrates ought not to furnish the breach of the first table, otherwise than in such cases as did disturb the civil peace. 2d, That he ought not to tender an oath to an unregenerate man. 3d, That man ought not to pray with such (very like Mr. Hawes) though wife, children, &c.—These opinions were adjudged by all Magistrates and Ministers to be erroneous and dangerous. And they gave him to consider of them till the next General Court." *Winthrop's Journal*, page 84.

Nov. 1. "Mr. Williams was again covenanted and all the Ministers in the Bay being desired to be present, he maintained all his opinions, and being offered further conference or disputation, and a month's respite, he chose to dispute presently. So Mr. Hooker was appointed to dispute with him, but could not reduce him from any of his errors, so the Court sentenced him to depart out of our jurisdiction within six weeks. All the Ministers, save one, approving the sentence."—*Ibid* page 83—89.

March 10, 1639. "Amongst the rest there was a woman in Salem, one Oliver's wife, who had suffered somewhat in England for refusing to bow at the name of Jesus, though otherwise she was conformable to all their orders. She was for ability of speech and appearance of zeal and devotion, far before Mrs. Hutchinson, and of the fitter instrument to have done hurt, but that she was poor and had little acquaintance. She took offence at this, that she might not be admitted to the Lord's Supper without giving public satisfaction to the church of her faith, &c. and covenanting or professing to walk with them according to the rule of the Gospel, so as upon the sacrament day she openly called for it, and stood to plead her right though she was denied, and would not forbear, before the magistrate Mr. Endicott, did threaten to send the constable to put her forth. This woman was brought to the court for disturbing the peace of the church, and there she gave such pre-emptory answers as she was committed till she could find sureties for her good behaviour. After she had been in prison three or four days, she made— to the Governor and submitted herself, and acknowledged her fault in disturbing the church:—Whereupon he took her husband's bond for her good behaviour and discharged her out of prison: but he found after, that she still held her former opinions, which were very dangerous, as 1st, that the church is the head of the people, both magistrates and ministers met together, and that these have power to ordain ministers, &c. 2d, that all that dwell in the same town, and will profess their faith in Christ Jesus, ought to be received to the Sacrament's table, and that she was persuaded that if Paul were at Salem he would call all the inhabitants there saints. 2d, that excommunication is no other, but where christians withdraw private communion from one that hath offended."—*Ibid* page 166—7.

"About five years after, this woman was adjudged to be whipped for reproaching the magistrates. She stood without tying, and bore her punishment with a masculine spirit, glorying in her sufferings. But after, when she came to consider the reproach which would stick by her, &c. she was much dejected about it. She had a cleft stick put on her tongue half an hour for reproaching the elders." (6.) 16. 42. Page 166—7.

I have given the last extract more especially for the ladies, for it is in them that the great effort is made to revive this spirit; and many of them are almost ready to put it in practice, and if my ears do not fail me, I often hear sisters of each denomination "reproaching the elders." But should they succeed in reviving it in all its original purity among each class of christians, the effect might be different from what is generally anticipated for we "cannot see through the thin partition of an hour;" and the denominations which are now more numerous, may not be so long. But take them as they now are, we may see the result in some measure. Maine is supposed to contain a majority of Universalists. Our orthodox sisters in that quarter would soon find their tongues con-

GARDINER, FRIDAY, JUNE 11.

Therefore let us press forward with the encouraging hope, that God is love, and that his tender mercies are forever over the works of his hands.

Mr. Editor, if you think this piece worthy of a place in your respectable paper please to

A. B. CANNON.

POETRY.

TO MY MOTHER—ON HEARING HER SIGH.

Way, sigh not! 'tis useless—Oh! I would sigh too,
If I knew any service that sighing could do;
Nay, sigh not! 'tis better to smile if we may,
And thus on our pilgrimage cheat the long way!

We must on,—be our pathway o'er flowers, or o'er thorns,
Do thunder-clouds gloom it, or sunbeams adorn!—
Then sigh not! it never will lighten our way,
But smile, and e'en pleasure from sorrow may flow!

Our path through this wearisome life of a day,
Is obstructed by thorns, which encumber the way;
By a sigh, you those thorns will more thickly arrange,
But, oh! smile, and the briars to roses will change!

In the midst of a home, where your children are nigh,
Let your bosom ne'er heave with another sad sigh,
For the fondest affection shall ever be there,
To lighten the burden of sorrow and care!

Then sigh not! dear mother! our kindness shall leave
No cause for a sigh, and no reason to grieve;
"But in peace and soft rapture shall teach life to flow,
And light up a smile on the aspect of woe."

MISCELLANY.

REV. JOHN LELAND.

The following additional and interesting letter, from this venerable advocate of liberty to Col. Johnson, we presume will be read with interest, and we hope with profit, by all of our readers.

CHESHIRE, Mass. March 29, 1830.

SIR—For forty years (next to the salvation of the soul) the rights of conscience have been articles of my highest solicitude. Not only that all sects and societies should be placed on a level; but that each lonely individual should have equal favor, and not be obliged to join any society to escape disabilities or oppression. Indeed, I stand pledged, that as long as I can use my tongue or pen, I will never lie dormant when religious liberty is in jeopardy. The Report speaks for itself. If it can be bettered, I know not in which particular. It breathes the language of John Milton, Roger Williams, William Penn, Thomas Jefferson, &c. and I think it is in perfect accordance with the letter and spirit of the New Testament. It has my unqualified approbation.

The report of the minority of the Committee comes in company with the other. After what I have said, it will not be expected that I shall approve of the whole of it. It disavows the idea of any theological controversy and yet in the very beginning, it lays the foundation of a religious war. There never was a Christian nation on earth, before the days of Constantine, who opened the flood gates of error, and set Christians at war with each other. If all Christian nations acknowledge the first day of the week for the Sabbath the New Testament never does. If our translation is admitted, there is not a solitary instance where the first day is called Sabbath.

Where and when did the wise and good Ruler of the Universe appoint that all the progeny of Adam should keep every seventh day holy?—That God rested on the seventh day, is certain; but there is no account that it ever was enjoined on any man for more than twenty-four hundred years after creation; and then only on a few; yet in this space of time lived Abel, Enoch, Noah, Abraham, Melchisedec, Joseph, and many great men of God; of whom we have no account that any of them observed the seventh day more than any other. But the subject shall not be left to negative evidence; positive proof shall soon be given. When the manna was given, the Sabbath was appointed, which soon after was incorporated into the divine code given at Sinai, and certain death was the penalty to enforce it. Forty years after this, when Moses was speaking expressly of the Decalogue, he said "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deu. v. 3.) The dispute then lies between Moses and those who say that the observance of the seventh day was appointed from the beginning. It was binding on the Israelites, who were often reproved by their prophets and punished by their God for profaning the day; but the Prophets, who reproved other nations for their sins, never mention Sabbath breaking. Nor does Paul ever place the profanation of the Sabbath in the list of Gentile crimes. Whenever a nation has assumed the character of Christian, it has always established Christianity—manufactured a creed—appointed the days of devotion, and enforced a salary for the preachers—and if any toleration has been granted to non-conformists, it has been on very degrading conditions. Such has been the case (without exception) from Constantine down to the present day.

SALARIES FOR THE PREACHERS, secured by law, has always been the chorus of the tune. I have never been able to say on what part of the globe the garden of Eden was planted. If at, or near, the poles, a day was equal, in length, to a year at the line. In any case, the globe has the same form. Is it reasonable to believe that a wise and good ruler would enjoin that on his subjects which was impossible for them to perform? For us to keep 365 holy days, while our Northern and Southern brethren keep but one, and yet begin and end at the same point of time.

Let a Turk, Jew and Christian decide their dispute by experiment. Let the Turk keep every Friday, and travel round the globe in a Western direction to the spot where he started. The Christian travel in the same manner Eastward, while the Jew remains stationary. Each of the three will keep their day, and when they meet, it will be the same day. A law of this kind could be given to a section of the world, and be obeyed (so it was for Israel in Canaan); but cannot be universal. This has strong bearings on the divine appointment of the first day of the week, as on the seventh. The subject

cannot be developed in a letter. It requires a volume.

If the petitioners gain their object, Congress must decide the contest between Connecticut and Massachusetts. The laws of Connecticut prohibit recreation, labor and travel, from the going down of the sun on Saturday, until the same time of day on Sunday. Those of Massachusetts allow a man, on a journey, to travel until Saturday midnight, and resume his journey on Sunday at the going down of the sun—eighteen hours of holy time. But recreation must cease on Saturday, at the going down of the sun, and continue to cease until Sunday midnight—thirty six hours abstinence. Whether the stages that carry the mail must stop six hours in Connecticut, when they could be running in Massachusetts—whether carrying the mail will be travelling on a journey, in the sense of the law—and whether passengers in the mail stage will be considered as parties of recreation or travellers on a journey, must be provided for by Congress.

A few years past, a Moral Society was formed in Berkshire for the suppression of vice. An executive committee was appointed to stop travel on Sunday. Were it not a serious subject, it would provoke a smile to see Belzebub in chase of Lucifer, whip and spur—the committee breaking the Sabbath to prevent Sabbath breaking. When the pursuer had overtaken or met with his game, they sometimes compromised, and, for a fine, the traveller was let go on, but generally he was carried to a justice or the county court, and fined for breaking the Sabbath. But a certain Mr. Clark, being stopped, resented the abuse, and brought suit against them, for assault and battery, before the Supreme Judicial Court, where Mr. Clark recovered a considerable sum for damages—the decision being that they had no right to stop and unhorse him. This decision purified the consciences of the whole club. Strange how the getting or losing money will give direction to conscience! Whether these good souls, on conversion, paid back the fines which they had taken, I cannot certainly tell. My best information is that they did not.

I have lived long enough to see that individuals often break over the bounds of moral honesty to injure their neighbours; but this is not more frequent than it is for legislative bodies to overleap their legitimate guide and usurp the empire of natural individual rights. The law alone policy may be extended too far; but less evils arise from a redundancy of laws. The liberty of the native of the woods, under proper restraint, to prevent overt acts (if the expedient can be found) should be aimed at. If, on entering into social compact, individuals surrender ALL to the public will, then Government may direct our food, physic, costume, marriage association, location, occupation, private opinion, religion, hearing, seeing, appetite, pronunciation, vibration of the arteries, and every breath we draw. But if all this is surrendered, the individuals lose all accountability to their Maker, and Government becomes responsible for all: for it would be beneath the righteousness of the Divine Being to hold a man to answer for himself when he was divested of every attribute that constitutes a moral agent.

If I should vary a few degrees from the question of Sunday mails, it would be following a precedent which Congress has taught me. When members of that august assembly think until they are as full of matter as a bottle of wine that has no vent, they take the floor, and seem to tear up mountains by the roots—ride on the wings of the wind, and direct the storm. No matter what the question is, whether Missouri, Retrenchment or Public Land.—The hall and the gallery are struck with wonder at the profundity of the orator; but if the small pox was in the question, neither speaker nor hearer would catch the disease. I see no great evil in all this. Their effusions may help the next question: at any rate the next election.—Have not members of Congress as good right to ramble as the late Patrick Henry? Must all be gauged to speak in the direct, logical and irrefutable mode of Madison? All souls were not cast in the same mould. It takes every man to make a world. I think Congress, on the whole, perform wonders. They have safely steered the ship between Scylla and Charybdis, notwithstanding adverse winds and mutinous sailors. The religion which I profess forbids me to speak evil of the rulers of the people. I honor the throne (government) and the altar (religion); but those who, under a pretence of religion and good order, would shape my religion and guide my conscience, are usurping, presumptuous tyrants. A man cannot give greater evidence that he is destitute of the meek spirit of christianity, and ignorant of its genius, than when he makes, or urges others to make laws to coerce his neighbours in matters of religion. It is like putting a tool on the stones of the altar, or making a new cart to carry the ark.

I cheerfully subscribe to the sentiment that christianity is not only a good religion, but the only religion that ever met the sinner's wants, and relieved his woes—the only religion that ever brought pardon to the guilty, and gave assurance of eternal life. But as an institute of state policy, a question arises whether it has ever done any good. Has any Christian nation ever exceeded Tyrrus in wealth—Greece in science—ancient Rome and Carthage in bravery—or modern China in internal improvement? And what nations now are more perfidious and blood thirsty than those who have formed crusades, established an inquisition, and massacred the South Amer-

icans? Let Christianity operate in its own natural channel, and it is a blessing of immense worth; but turn it into a principle of state policy, it fosters pride, hypocrisy and the worst kind of cruelty.

JOHN LELAND.

Hon. R. M. JOHNSON.

"Earnestly contending for the faith which was once delivered to the saints."

This is an Apostolic injunction. The faith here alluded to evidently means the christian religion, or the faith of the gospel; for the apostle immediately notices, that certain men had crept in unawares, who perverted this faith, "turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Many are exceedingly opposed to what is called religious controversy, and they urge, that while the different denominations of professing christians endeavor to defend and inculcate their own peculiar sentiments which it is admitted each has a right to do, they should not, it is said, controvert the sentiments of others, or attempt to point out their errors; because this leads to religious disputations and contentions, tends to alienate affection, to excite enmity and opposition, and to stir up, and perpetuate strife and discord. That religious controversy often has this effect, is certain, and is to be deprecated. It had this effect in the days of Christ and the Apostles. Our Saviour alludes to this effect which his preaching and his doctrines would produce, when he says, "I am come to send fire on the earth, and what will I if it be already kindled?—Suppose ye that I am come to give peace on earth? I tell you nay; but rather division." True, he says in another place, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." But in doing this he found it necessary to detect and expose error, and especially to point out the corruptions and perversions of the word of God by the scribes and elders of the Jewish Church; and their making void the law of God by their unauthorized and vain traditions.

St. Paul also, in contending earnestly for the faith of the gospel, fearlessly exposed the errors and absurdities both of Jews and Pagans, and, by way of contrast, exhibited the rational, consistent, and heavenly truths of the gospel, in all their simplicity, purity, and salutary influence.

That there are still many errors in the world, cannot be doubted. That the system of christianity is grossly, (though we hope not intentionally) misrepresented, and its doctrines greatly misunderstood, misapplied and perverted, we sincerely, conscientiously believe: and it is as necessary that error should be pointed out, that it may be relinquished and avoided, as that the truth should be made manifest, that it may be known, loved and embraced.

We feel it therefore to be an imperious duty, as well to oppose the present popular doctrines of self-styled orthodoxy, and many of the plans which are adopted to support that system, as to contend earnestly for what we most assuredly believe to be the inestimable truths of the gospel; and we are convinced, that it is in vain to attempt to establish the truth, and to exhibit it in all its excellence and loveliness as it is in Jesus, without frequently and strongly contrasting it with the deformity, inconsistency, and pernicious consequences of error. This therefore we do, not of choice, but, as we conceive, of necessity,—not because we are fond of controversy, or from want of kindness, and good will towards any professing christians, or any of our fellow men, however we may disprove of their principles, or their proceedings. The grand and important doctrine which we strenuously inculcate is the eternal, invariable and universal love of God, resulting in the ultimate salvation of all mankind. This we regard as the sum of the gospel, or "good tidings of great joy which shall be to all people;" and with it we contrast the commonly received, but heart-rending and unmerciful doctrine of endless misery: and to establish the truth of the former, and the falsity and absurdity of the latter, we appeal to the holy scriptures,—to the acknowledged attributes of God, and to the reason and common sense of mankind. Believing the restitution of all things, and the salvation of all men, by an appointed mediator "who gave himself a ransom for all," to be the faith once delivered to the saints, we do ourselves, and we exhort others also, earnestly to contend for it.

Religious Inquirer.

INTERMENT AT SEA.

One of the most solemn and gloomy sounds that arrest the ear of a man-of-war's man, is the voice of the boatswain and his mates calling "all hands to bury the dead." It has really a sense-appalling sound. Immediately all the crew are seen hastening on deck, and assembling in the lee gangway.

The body of the deceased mariner may be there seen, covered with the national jack, extended on a plank, the ends of which rest on two shot boxes, on a level with the gangway. Should there be a chaplain, (and if not, some proper person is appointed to read the burial service) upon his approach, the jack is removed, and all heads uncovered. The body is then seen merely sewed close up in a hammock; the poor fellow's chief possessions when living, his only comfort when turned in after a stormy and tempestuous watch, and his winding sheet when dead. In the foot of it are enclosed two 32lb. shot.

Upon coming to that part of the service "we therefore commit his body to the deep," the plank is tilted, and the successive splash soon warns us, that the relief of mortality has entered its future element, nevermore to be disturbed by human means. It always had a remarkable sound to me, that splash! And I was foolish enough the first time I was present, to stretch my neck out, to see if I could discover the body after it had reached the water. But the wave had settled calmly over it, and from human eye it was forever shrouded. "Pipe down, sir," is the word given to the boatswain, and in fifteen minutes all recollection of what had just occurred is completely absorbed in the routine of ship's duty.—*Recollections of a cruise in the Pacific.*

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise. A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, April 17, 1830.

Mr. James Bowman, } Gardiner.
Messrs. W. R. Babson, & Co. }
E. H. Lombard, Esq. } Hallowell.
Hon. James Bridge, }
Chas. Williams, Esq. } Augusta.
Messrs. Vose & Bridge, }
Messrs. Cram & Calhoun, } Portland.
Benj. Willis, Esq. }

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Gardiner, May 24, 1830.
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FARMS AND OTHER REAL ESTATE FOR SALE.

THE following first described real estate will be sold at Public Auction on the premises on the 25th day of June next, at ten o'clock, A. M.

1. The Worwotton Farm, so called, situated in Pittston, and fronting on Kennebec river nearly opposite the village of Gardiner, and containing about 270 acres. If not disposed of in one body, the land fronting on the river will be sold in lots, from a quarter to five acres in size, and the remainder will be divided into three lots of about seventy acres each, which will contain tillage, pasture, and wood land sufficient for a good farm.
2. At the same time and place a flock of Saxony and Merino SHEEP, and the full-blooded, short horned Durham Bull HERCULES.
3. On the 26th of June a lot of LAND in Gardiner situated near the Lyceum, sufficient for two house lots.
4. At the same time a Pew in the Gardiner Church.
5. A FARM in Monmouth containing about 250 acres, situated near Simon Dearborn's. It will be divided into lots and each separately sold on the 5th day of July next, on the premises.
6. At the same time and place, a lot of LAND in Leeds of about 60 acres, containing the Bonney Pond.
7. At the same time and place a flock of Saxony and Merino SHEEP.
8. On the 6th of July the right of Equity to redeem the FARM in said Monmouth formerly owned by the late James Norris, and now occupied by Mr. Randall, containing about 100 acres.

The terms for the property sold in Pittston and Gardiner will be, one third of the price, when the deed is delivered, one third in six months and the remainder in one year. For the land in Monmouth, one quarter of the price to be paid on the delivery of the deed, a quarter twelve months, a quarter in two years, and a quarter in three years; and for the Sheep one half when they are delivered and the remainder in twelve months. A plan of the land in Pittston may be seen and such information as may be required given by calling on RUFUS GAY, Esq. in Gardiner; and a plan of the 5th named lot of Land in Monmouth, may be seen, and information as to the 6th and 8th obtained of EZEKIEL DEARBORN in Monmouth.

H. A. S. DEARBORN.

Gardiner, May 27, 1830.

NOTICE.

THE subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on his business opposite the Gardiner Hotel, in all its various branches, viz. Steaming and Cleaning all kinds of Woollen Clothes, Colouring Silks and Crapes, and removing spots of all kinds. Carpets and Table Cloths dressed, &c. &c. And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to.

N. B. Satisfaction given or no pay received.

DANIEL H. JOHNSON.

Gardiner, March 18, 1830.

UNIVERSALIST BOOKS.

FOR sale by P. SHELDON, at his Bookstore, near the Bank, a great variety of Universalist publications by the dozen or single copy, viz.

BALLOU'S WORKS.

NOTES ON THE PARABLES. In which all the parables are noticed and explained.

TREATISE ON ATONEMENT. A highly approved treatise on the nature of the Scripture doctrine of the atonement.

BALLOU'S LETTERS. A series of letters on Divine revelation, between Mr. Ballou and Mr. Kneceland. To this work is appended an interesting correspondence between Mr. Ballou and two orthodox clergymen of Portsmouth, N. H.

BALFOUR'S WORKS.

1ST INQUIRY—into the Scriptural meaning of the words Sheol, Hades, Tartarus and Gehenna, all translated Hell in the common English version.

2ND INQUIRY, being an inquiry into the Scriptural doctrine concerning the Devil and Satan, and into the extent of duration expressed by the terms Olam, Aion, and Aionios, rendered everlasting, for ever, &c. in the common version, and especially when applied to punishment.

ESSAYS on the Intermediate State of the Dead, the Resurrection from the Dead, and on the Greek terms rendered judge, judgment condemned, damnation, &c. &c. in the New Testament. With remarks on Mr. Hudson's Letters in vindication of Future Retribution, addressed to Mr. Hesse Ballou of Boston.

LETTERS TO HUDSON, being Letters on the Immortality of the Soul, the Intermediate State of the Dead, and a Future Retribution, with which is connected the history of the doctrine of Future Retribution.

These works are written in the spirit of candor, and are replete with forcible arguments and sound criticism. They are of uniform prices. In sheep \$1 25 per vol. in boards \$1.

HUTCHINSON'S TRIUMPH.

HUTCHINSON'S APOLOGY.

REPLY TO DR. ALLEN. Price 25 cents.

A LETTER TO DR. BECKWITH.

LIFE OF REV. JOHN MURRAY, written by himself, and continued by his widow.

HISTORY OF ANCIENT UNIVERSALISM, by Rev. HOSEA BALLOU, 2d, a work of great merit and research, price \$1 25 bound.

HISTORY OF MODERN UNIVERSALISM, by Rev. THOMAS WHITTEMORE, being a continuation of Mr. Ballou's History, and a highly interesting work. Price \$1 25 bound.

A HISTORY OF UNIVERSALISM, by Dr. Thomas Brown, of Albany. Price \$1.

CHRISTIAN VISITANT, edited by Rev. William A. Drew. Price 56 cents bound.

STREETER'S HYMN BOOKS. Societies will be supplied with these Hymns at the publisher's prices.

BALLOU'S AND TURNER'S HYMNS: also at publisher's prices.

ALSO TRACTS AND SERMONS, viz.

CONVERSATIONS ON RELIGION, between a parent and child. This tract is calculated to do great service to the cause of truth. It contains 12 pages duodecimo. Price \$1 50 per 100, 25 cents per dozen and 2 cents single.

REVIEW OF Dr. Dwight's Tract entitled "Duration of future punishment," by Rev. S. Cobb, price 6 cents.

REPLY TO HAWES' Reasons for not being an Universalist.

THE PLEASURES OF SIX, a Sermon by Rev. T. Fisk.

A SERMON preached at the Ordination of Rev. T. Fisk, by Rev. Hosea Ballou.

MR. DODS' SERMON preached in the Court house at Bangor—2d edition.

THE NEW BIRTH, a Sermon by Rev. E. Case.

And sundry other Sermons and Tracts by Rev. H. Ballou, S. Cobb, R. Streeter and others.

Any Universalist publications not on hand will be procured when requested.

Also for sale as above, a great variety of BIBLES and TESTAMENTS, LOVELAND'S GREEK LEXICON, &c.

Common Bibles for sale at Bible Society prices—40 June 3,